

Polit. Pamphlet

Meditations

Upon our Blessed Saviour's

ROYAL

ENTRANCE

INTO

JERUSALEM.

Occasion'd by the Joyful Expectation

Of our Only

Rightful and Lawful SOVEREIGN,

King GEORGE

LONDON.

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Medicine

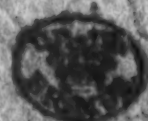
OF THE

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To the READER.

Altho' the joyful Expectation of our only Lawful and Rightful Sovereign King GEORGE, and his Entrance into the Metropolis of this Kingdom, gave the Occasion for these Meditations; yet nothing is more distant from my Thought and Design, than to make any unbecoming Comparison between His Majesty and the KING of GLORY, or between the Entrance of the one into LONDON, and of the other into JERUSALEM.

However, it may be seasonable and profitable, when the Minds and Tongues of most People are employ'd about the one, to direct their Thoughts unto the other.

It is acknowledg'd, that in the following Meditations much is borrow'd from the Excellent Exposition of the Historical Books of the New Testament, by the late Pious and Reverend Mr. HENRY; and I have learned from the History before me, that 'tis no Shame for them to borrow who have Need; tho' withal 'tis Just to

own the Debt, even when I can make no Return, besides an honourable Mention of that Great Man, who was so justly valued when living, and greatly lamented now, that he is no more.

Several things that lay asunder in the four Gospels in that Exposition (as was proper) are here collected, and may be read by them, who perhaps can't procure that large Volume, and withal I have made several Alterations and large Additions, with further Observations than are to be met with there.

And now 'tis expected, this Discourse (like the Subject thereof) will please some, and displease others: If the serious Reader receive any Profit, and the Great G O D reap any Glory, my End is attain'd.

Sept. 6. 1714.

D. M.

MEDITATIONS

On our Blessed Saviour's

Royal ENTRANCE

INTO

JERUSALEM.

THE Compleat History of our Blessed Saviour's Life and Actions is not to be met with in any one of the four Evangelists, but to be collected from what is written by them all. Some things are mention'd by one that are omitted by another of them, and indeed there were many things he did and said, which are not recorded by any of them, the Reason of which we are told by St. John, Chap. 21. Ver. 25. Some of the Passages of our Saviour's History were so very remarkable, that they are mention'd by all the four Evangelists, of which sort is the Subject of the following Meditations, *Our blessed Saviour's Entrance into Jerusalem*, viz. by St. Matthew, Chap. 21: by St. Mark, Chap. 11. by St. Luke, Chap. 19. by St. John, Chap. 12. tho' with some Variation; that being mention'd by one which is omitted by another.

nother. I shall endeavour to relate the whole History, in the Order things happen'd, with practical Remarks upon each Particular thereof.

When the Time of our Saviour's Departure out of the World was approaching, he told his Disciples, he was going up to Jerusalem, and all things that were written of the Son of Man were to be accomplish'd; for he should be deliver'd unto the Chief Priests, and unto the Scribes; and they would condemn him to Death, and deliver him to the Gentiles, who would mock him and scourge him, and spit upon him, and kill him, and on the third Day he would rise again. Soon after this, and but six Days before the Passover, at which time he was crucified, he went to Bethany, and the next Day after he went forward to Jerusalem, and in his Way thither, at the Mount of Olives, he gave Direction for, and began this his Entrance into Jerusalem, of which I am now to speak. This Mountain was distant from Jerusalem about 15 Furlongs, or two Miles, and was famous for the Plenty of Olive-Trees that grew there, from whence it had its Name. But it is more memorable on other Accounts, viz. That thither Christ often retir'd for Prayer; and from hence he ascended up into Heaven; and from this Mountain he began his Procession to Jerusalem, in Token of his Royal Dignity, as the Messiah, before he suffer'd the greatest Indignity, and most cruel Usage, as if he had been one of the worst of Malefactors.

Concerning which Procession of his, and Entrance into Jerusalem, we ought distinctly to consider the Preparation that was made in order thereto; The Procession it self; The concomitant Circumstances thereof; And lastly, the Consequences, or what follow'd thereupon.

I. As to the Preparation, in order to this Procession of our Saviour to Jerusalem, it was this; He sent two of his Disciples, and said, Go your way into the Village over against you, and as soon as you be enter'd into it ye shall find an Ass, and a Colt tied with her, whereon

whereon yet never Man sate, loose him or them, and bring him or them hither. And if any Man say ought unto you, and ask you why you do this? or why do you loose him. Then shall ye say unto him, Because the Lord hath need of him, and straight-way he will send him or them hither. And the Disciples went their way, and found even as he had said unto them; they found the Colt tied by the Door without, in a place where two ways met, and did as Jesus commanded them; and as they were loosing the Colt, certain of them that stood there [the Owner] said unto them, what do you loosing the Colt; and they said unto them even as Jesus had commanded; The Lord hath need of him, and they let them go. And they brought the Ass and the Colt to Jesus.

In which these things are very remarkable.

1. The Messengers that were sent upon the Errand here mention'd; and they were two of our Saviour's Disciples. Some think these Disciples were Peter and John; but, whoever they were, they were obedient, as it becomes the Servants of their Lord to be. Our Saviour was used to send his Disciples by two and two, so he did when he sent them to preach, *Mark* 6. 7. And so he did when he sent to prepare the Passover, *Mark* 14. 43. And we may learn that 'tis not good to be alone, that two are better than one; for one may lift up his Fellow if he fall, *Eccles.* 4. 9, 10: or one may help and assist and encourage another.

2. Observe the Message it self, which in general was this, To bring an Ass unto Jesus. To bring him an Ass for his Use; for as he directs them to say, The Lord had need of him; he had an Use to put this Beast unto, it was not for Weariness that Christ wanted this Beast, but it was to fulfil a Prophecy of him, that all things written of him might have their Accomplishment. And concerning this Message or Errand, the Disciples were sent upon, consider two remarkable Circumstances, that discover the Knowledge and Humility of Christ. For,

1. They

1. They were to go in Expectation of finding an Ass, which they knew not of any otherwise than as Christ their Master had told them. And indeed the Account he gave was very particular, that they should find an Ass with her Colt in the opposite Village, bound at the Door of an House, in a Place where two Ways met; and this, as soon as they enter'd the Village: These Particulars discover'd the Knowledge of Christ, that such Contingencies should be as he had told them.

2. The Disciples were to go and borrow an Ass from the Owner of it in a peculiar manner. They were to borrow it, for it was none of theirs, nor did the Lord of all, who had need of it, destroy the Owner's Property. They were but to borrow this Ass, yet in a manner something peculiar; they were to loose the Colt, and go about the taking of it away, without first asking Leave; indeed they were not to do this privately, nor forcibly, but in sight of the Owner, and peaceably, yet so as to intimate some Right and Authority for what they did; because the Lord had need of it.

This was the Message these Disciples were sent upon: And,

3. Observe the *ready and successful Obedience* of these Disciples, to the Command of their Lord. This indeed is remarkable.

1. Their *ready Obedience* is remarkable, and what we should consider for our Imitation; they don't make any Hesitation or Doubt, whether they should find things as Christ had told them. No Unbelief or Distrust hinder'd their Obedience; but they did as Jesus commanded them. Perhaps had we been in their place, we might have impertinently asked, what Use our Lord intended to employ the Ass about, if we had found it, or question'd whether we should have found it or not, or whether the Owner would let it go or not; or whether some Inconvenience might not have attended our Obedience. But the Obedience of these Disciples was
ready

ready Obedience for our Example. And,

2. This was *successful* Obedience for our Encouragement. All Difficulties were remov'd, and whatever might be thought on as an Objection, they found it to be as Christ had said, and the Owner of the Ass willing that the Ass should be led away. And whatever Christ will make use of, he will easily procure; and whatever he sets his Servants about, he can make to succeed; he is the God of the Spirits of all Flesh, and can bend and encline the Wills of Men to serve his Purposes; if therefore he sends us on any Errand, or sets us about any Work, let us go, nothing doubting, Duty is ours, Success is God's, and if we are faithful in our Duty according to the Will of God, we may hope to find the Success to answer the Desire of our Hearts.

This is all I shall remark upon the Preparation that was in order to this Procession of Christ into Jerusalem.

II. Let us consider the Procession it self, which is thus related, *The Disciples having brought the Ass and Colt to Jesus, they put their Garments on the Colt, and put him upon it, and he did ride thereon to Jerusalem, and as he went, a very great Multitude spread their Garments in the way, others cut down Branches of Trees, and strew'd them in the way; and much People that were come to the Feast, when they heard that Jesus was coming to Jerusalem, took Branches of Palm-trees, and went forth to meet him, and when he was nigh, even at the Descent of the Mount of Olives, the whole Multitude of the Disciples began to rejoyce and praise God with a loud Voice for all the mighty Works they had seen, and the People that was with him when he called Lazarus out of his Grave, and rais'd him from the Dead, bear Record; for this Cause also all the People met him, for that they had heard he had done this Miracle; and the Multitude that went afore, and that followed, cried, saying, Hosanna to the Son of David, Blessed is he, the King of Israel, that cometh in the Name of the Lord;*

Blessed be the Kingdom of our Father David. Peace in Heaven, and Glory in the Highest. Now in this Account observe,

1. *The Beast which Christ did ride upon*, and that was an Ass, or upon a Colt the Fole of an Ass. He did not ride in a triumphant Chariot, as Conquerors used to do, much less upon the Shoulders of his Slaves, as some Tyrants are wont to do, nor yet upon a prancing Horse, as great Men and Warriors often do. But he who rideth upon the Heavens, and maketh the Clouds his Chariots, is pleased in his humble State to ride upon an Ass, which was a Beast for Service more than State, for Traveling, not for War and Triumph. Some have observed that the Judges of Israel were wont to ride upon white Asses, *Judg. 5. 10.* and their Sons upon Ass-Colts, *Judg. 12. 14.* and that Christ would make his Entrance into Jerusalem as the Judge of Israel, not as a Conqueror.

But not only in the General, did Christ ride upon an Ass into Jerusalem, upon this mean Creature, when he would appear meek and lowly, mild and merciful, to teach us Meekness and Humility by his Example, and not to affect outward Pomp and Grandeur; but there are several Particulars further observable, *e. g.*

That this was an *Asses Colt*, or young Ass; that he rode upon, and so it is likely was rough and untrimmed, on which account the external Appearance might be more contemptible. It is said also, that no Man had yet sate thereon, so it was untamed as well as untrimmed; but our Lord, that had a Right to demand this Beast of the Owner for his Use, had Power to make it serviceable to him; and he can tame and subdue the Spirits of the Children of Men, who are by Nature unruly and ungovernable as the wild Asses Colt.

Again, this Asses Colt was *what came next at hand*, he had not his Horses laid in the Way for him in State, as Princes often have when they take a Journey,

ney, or are to make magnificent Entries; and 'till his Will that we should be contented with, and thankfully accept what Providence affords us, and provideth for us in our way: Be content with such things as we have, and take up therewith, tho' it be mean and poor. Nay,

Further, Observe this was a *borrow'd Ass*: Our Saviour had no *Horse* of his own, nor so much as an *Ass* of his own; so poor did he become, that he might make us rich. He was willing to borrow; as one observeth, he went upon the Water in a *borrow'd Boat*, and eat the Passover in a *borrow'd Chamber*, and was buried in a *borrow'd Sepulchre*; and here rode on a *borrow'd Ass*. And therefore Christians should not scorn to go a borrowing, or to be beholden to another where need requireth. But withal, let us remember to be just, as our Master was, to return what is borrow'd; and so some understand the Words, *Mar. 21. 3.* Now the Disciples were to tell the Owner of the Asses the Lord hath need of them, and he, i. e. the Lord will presently send them back. 'Tis the Wicked that borroweth and payeth not again.

2. Let us consider the *Equipage* that Christ had or used, when he rode upon this Ass to Jerusalem. Concerning which we read, *That the Disciples put their Garments or Cloaths upon the Ass, and then sat him thereon.* And here we may observe the Kindness and Respect of the Disciples, and the Condescension of their Lord and ours.

(1.) The Kindness and Respect those Disciples shew'd to their Lord, ought to be taken notice of; herein just Respect was paid to their Lord, they furnished their Lord with the best they had; they were not unwilling to part with their Cloaths from their Backs, if it might be acceptable and useful to their Lord; nor should we think any thing too dear to part with for Christ, but imitate the Respect and Affection of those Disciples to our blessed Lord, particularly we should do this, by shewing Kindness

to his poor and afflicted Members ; and he will one Day account of the Kindness shewn to *them*, as done to *him*. *I was hungry, and you fed me, naked, and ye clothed me.*

(2.) And then observe the *Condescension* of our Blessed Lord. 'Twas Condescension in him to accept of this *Respect* his Disciples shew'd to him ; 'twas Condescension in this Lord of *All* to borrow the *Ass*, and then to make use of his Disciples Garments ; and how condescending is he to accept of any thing we can do for him ; to accept of any thing at our Hands, to accept of what is done to his poor Members, as if it were done to himself ; and to say as this King will do at last, *In as much as you did it to one of the least of these my Brethren, ye did it unto me.* And further, it was Condescension in our Lord to accept of so mean an Equipage : The Beast he rode on had no stately Trappings, only the Garments of his Disciples, which it is likely were but mean and poor. However this all was of a Piece, and those did then serve for present Conveniencies ; and Travellers through this World should thankfully take up with Necessaries, and be thankful for present Accommodations, without being over-nice and curious, which often shews a vain and a proud Mind.

But we shall dwell longer in considering what follows, and is related more at large, viz.

3. *The Retinue* that Christ had in this Procession ; and this must be consider'd two ways, as to the outward Appearance, and so it was destitute of Pomp and Magnificence ; but then consider it as to the more real and spiritual Part, and so it was truly great and noble, and worthy of him who was King of Zion.

1. If we consider Christ's Retinue in this Procession of his, as to the outward Appearance, it was destitute of Pomp and Magnificence : chiefly upon this Account, it was only the common People, the Multitude, the Mob, or the Rabble, as it may be the chief Priests and the Elders might call them that attended

tended him, and applauded him, as you will hear. Indeed this show'd their Affection; but alas! how little is to be depended on such a mutable and fickle thing as popular Honours and Applauses, for 'tis likely some of this Company, who on this Occasion cry'd Hosanna, but four or five Days after cry'd out, *Away with him; Crucify him, crucify him.* Our Saviour was not met by the *Sanhedrim*, nor any of the great ones, and conducted in solemn State to the *Thrones of Judgment* that were in *Jerusalem*; we find no Account of the Rulers, or the chief Priests and Elders, that now attended him, no, we shall hear of their Carriage afterwards, how the *Pharisees* in particular envy'd him this Honour done by the People, and would have had him to have *rebuked his Disciples.*

Those Rulers and chief Priests, with the Elders, and Scribes and Pharisees, did afterwards stir up the common People to cry out, *Crucify him*; and they join'd with the Rabble in mocking and deriding of him in his Sufferings, as he hung upon the Cross. But they did not join in the Applauses and Honour that was done him at this time. However,

2. If we consider the Retinue and Attendance of Christ at this time, and what was done and said as to the *more real and spiritual Part*, so his Entrance was *truly noble and worthy of himself.*

And here let us consider distinctly, what was done and said by the Disciples and the Multitude of the People at that time, when they attended and applauded this King of *Zion.*

1. Let us consider *what was done by them.* They went out to meet him with Joy, some of them with Branches of Palm-trees in their Hands; and others spread their Garments and Branches of Trees in the way.

Tho' Christ was hated and envied, and despised by the great ones, yet he had a Number that lov'd him, and believ'd on him, and to such he is and will be precious; they will gladly entertain him and
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his Gospel, and to them he cometh in the spiritual Power of his Kingdom: At this time there was a great Concourse of People gather'd to *Jerusalem*, to be present at the Feast; and 'tis likely the devout *Jews*, and proselyted *Gentiles* that dwelt in the Country, and those who had heard him preach, and seen his Miracles, did make up the greatest Part of this Assembly. The Evangelist *John* taketh particular notice of *them who were with him, when he raised up Lazarus from the Dead*, that these Persons went to meet him, and bear Record to this great Miracle, which as it was one of the last he had done, so was one of the greatest, and the Fame thereof had much affected the People; they enquir'd whether *Jesus would not come up to the Feast*, and when they heard he was coming, they went to meet him with Joy and Gladness.

And they expressed their Joy.

(1.) *In that they carried Branches of Palm-trees in their Hands*, when they went to meet him. The *Palm-tree* was always esteem'd an Emblem of Victory. And thus they met the King of *Zion*, who was about to conquer the Powers of Darknes, and all our spiritual Enemies; thus they expressed their Joy in the Victories of their King, and the Liberty and Welfare he would procure for all his Subject. Thus did *John the Divine* see the Redeemed ones before the Throne, and before the Lamb, with *Palms in their Hands*, *Rev. 7. 9.* And thus was the Lamb of God met by his Disciples, when he entred *Jerusalem*; and it ought to be remembred, that this Ceremony of carrying the Branches of *Palm-trees* in their Hands, was a Ceremony used in the Feast of *Tabernacles*, *Levit. 23. 40.* and *Nehem. 8. 15.* The Feast of *Tabernacles* among the *Jews* was instituted for a Memorial, how their Fathers dwelt in Booths or *Tabernacles*; and at that Feast great Contempt of the World and Joy in God was to be manifested; and therefore it is foretold by the Prophet *Zechariah, Chap. 14. 16.* That in Gospel-times the People should

worship

worship the King the Lord of Hosts, and keep the Feast of Tabernacles. The Disciples, therefore, met their King with Branches of Palm-trees, in token of Gladness, as at the Feast of Tabernacles.

(2.) They spread their Garments, and other Branches of Trees in the Way. Perhaps these Branches of Trees were such as were used also in the Feast of Tabernacles; such as Olive Branches, and Pine Branches, and Myrtle Branches. These Branches of Trees, and their Garments, were spread in the Way. Some think they were laid on the Ground; others that they were spread on the Walls or Sides of Houses, for Beauty and Ornament. Perhaps the Garments were laid on the Ground, in token of Submission to him, and the Branches spread on the Walls, in token of Respect and Honour. It is certain thus the People did endeavour to shew him all possible Respect and Love, Duty and Affection, whilst they rejoiced in him as their King, and the Deliverer from their Enemy, whom he triumph'd over as a mighty Conqueror. Thus they by their Actions shew'd their Good-will; and so should we do all we can to testify our Joy in God, and the hearty Welcome, and suitable Entertainment we give to Christ and his Gospel, to Christ and his Grace. And we may further learn our Duty of this sort from what we are next to consider, viz.

2. What was said by this Multitude of the Disciples at this time. And that you may consider under these two Heads. With joyful Acclamations they praised God, and they applauded Jesus.

There were joyful Acclamations, with a loud Voice. Some were praising God, and others applauding Christ; some crying out *Hosannah*, others *Glory in the Highest*; some saying, *Hosannah to the Son of David*; others, *Blessed be the King of Israel, Peace in Heaven, and Glory in the Highest*. Now, if ever, was *Vox Populi Vox Dei*, the Voice of the People was the Voice of God; Now were the Hearts of the People directed and tuned to the High Praises of God,

God, and their Redeemer. But how far short did these Acclamations fall, if compar'd with the Eulogys of those who in the Revelations are represented to be before the Lamb with Palms in their Hands, Rev. 7. 9. who, as it follows, did cry with a loud Voice, saying, Salvation to our God, which sitteth upon the Throne, and unto the Lamb; which was follow'd with this Acclamation from all about the Throne; Amen, Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be unto our God, for ever and ever, Amen. Alas! How do the Hosannas of the Saints on Earth fall short of the Hallelujahs in Heaven! even as our Enjoyments and our Joys are not to be compared with theirs. Yet blessed be God for what may be met with of this kind below, as Foretastes of what we shall have in Heaven above.

(1.) They praised God; so St. Luke tells us they praised God for all the mighty Works that they had seen. And as I observ'd before, St. John tells us, they particularly recorded the Miracle in raising up Lazarus from the dead. They owned the Fact, and proclaim'd it abroad, and they praised God for it. And 'tis likely this brought to their Remembrance other wonderful Works he had done, and excited them to praise God for them. They were mighty Works, and so display'd the mighty Power of God, and of our Saviour; and they were merciful Works also; and so Matter of great Praise and Thanksgiving. And 'tis very remarkable that the Miracles Christ wrought for the Proof of his Mission, were very beneficial to Mankind, and suitable to the Design of a Saviour. And when our Lord mention'd to the Disciples of John, who were sent to know if he were the Messiah or not, those Miracles that were a Proof of his Divine Mission, he bids them, Mat. 11. 5. to tell John, the Blind received their Sight; the Lame walk; the Lepers are cleansed; the Deaf hear, and the Dead are raised. Of such a beneficial Nature were his Miracles, in that he healed all manner of Sickness, and
all

all manner of Diseases among the People. And when they brought to him all sick People that were taken with divers Diseases and Torments; and those which were possess'd with Devils, and those which were Lunatick; and those that had the Palsie, he healed them, Mat. 4. 25.

When Moses gave Proof of his Mission, it was by inflicting Plagues on Egypt. When Elijah gave Proof he was the Prophet of the Lord, it was by commanding Fire from Heaven to destroy the false Prophets. When the Saviour of the World gave Proof of his Mission from God, it was by Miracles of Mercy.

Perhaps there were several present who had not only seen these mighty Works, but had receiv'd the Benefit themselves: For as I observed, there was at this time a great Concourse at Jerusalem, from all Parts of the Country, and 'tis very likely, among the Croud were many whom he had healed and cured. Now we may well suppose those were loud in their Acclamations, and joyful in their Praises, like the poor Cripple that lay at the beautiful Gate of the Temple: who, when he was healed by Peter and John, enter'd with them into the Temple, walking, and leaping, [or, dancing] and praising God.

And there was yet a greater Number of Eye Witnesses to the mighty Works Christ had done; and they praised God for the Benefits others had received. As they had heard the gracious Words which came out of his Mouth, so they had seen the gracious and mighty Acts he had done, and they could not but praise God on this Account; and 'tis our Duty not only to praise God for the Benefits we receive ourselves, but also for those his Mercies he hath bestow'd upon others.

Thus the Multitude we see did praise God. St. Luke tells us not only the Reason why they praised God, but what they said, viz. *Glory in the Highest*. They gave Glory to God, who dwells in the Highest. They ascribe the highest Praise and Glory to him that is in the Highest, and is high above all Gods. But,

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2. *They also applauded Jesus the Son of God ; and that several Ways, as is expressed in these Words recorded by the Evangelists ; as,*

(1.) *They acknowledg'd the Works he had done ; they recorded them, and made mention of them to his Honour, no doubt, as well as to God's Praise. How may we suppose them relating the Wonders he had done, as they heard of his coming, or saw him ride along. They were not afraid to own what he had done, nor backward to testify their Respects. How did they relate to, and greet one another, after this Manner ; Behold him that deliver'd me from the Point of Death, might one say ; and that raised me out of the Grave, might another say. I was brought low, and he helped me ; and I cried unto him, and he heard me. I was lunatick ; I was possessed with a Devil, nay with many Devils, and he healed me : And thus was he valued and admir'd by them who now saw him, and made their Acknowledgments. And let us think how he will be admir'd in his Saints at the Great Day. Are there none of us that can say what he hath done for our Souls ; what Diseases and Maladies of our Souls he hath cured ; what Lusts and Devils he hath dispossest'd ; what Mercy he hath shewed us in our extream Misery ?*

(2.) *They proclaimed him their King. They acknowledg'd him to be the Son of David, and the King of Israel, who came in the Name of the Lord. Let us consider the Meaning of these Phrases. In as much as they acknowledge him to be the King of Israel, they own him for their King ; for they were of Israel. Saith the Prophet, Tell Zion, Behold thy King cometh ; these People own him that cometh for their King, tho' he came meek and lowly, tho' he was poor and in Disgrace, tho' the Scribes and Pharisees, and the Chief Priests and Rulers, would not own him for their King ; yet these Disciples, this Multitude own him ; they own his Dignity, and bow down to his Dominion : Let us do likewise ; let us acknowledge him for our King.*

They

They own him also as their *Rightful King*, because he was the Son of *David*; they cry'd out, *Hosannah to the Son of David*; and, as *St. Luke* relates it, *Blessed be the Kingdom of our Father David*: to him it was promis'd that he should sit upon the Throne of his Father *David*, and the *Messias* is often spoken of as the *Son of David*.

And thus they own him as their *promised King*, who *was to come*, and that in the *Name of the Lord*, according to God's Promise, and invested with his Authority, he was the promised *Messias*, *He that was to come*, and they would look for no other.

(3.) They bid him heartily *Welcome* into their *Metropolis*, by wishes of all Peace and Prosperity to him. And therefore they cry'd out, *Hosannah*, i. e. *Salvation*. And again, *Blessed be he that cometh in the Name of the Lord*. And again, *Peace in Heaven*, i. e. All Peace and Happiness be from *Heaven* to the Son of *David*. They apply to him the Words of the Psalmist, *Psal. 118. 25, 26*. They called him *Blessed*. They wished him *Prosperity*. They congratulate his Arrival among them, and themselves upon that Account.

O Christians! if this King is pleased to come and rule in our Hearts, how should we bid him wellcome; and cry, *Hosannah* to him who brings *Salvation* with him! How did *Zacheus* bid Christ wellcome to his House? How did the Multitude bid Christ wellcome to *Jerusalem*? And how should we invite him to our Hearts? *Come in thou blessed of the Lord*. How ready to receive him? *Lift up your Heads, O ye Gates*. How prepared to entertain him with Duty and Affection? Once more,

4. They pray for the *Prosperity* of his Kingdom, and wish well to his Interest. *Blessed be the Kingdom of our Father David*. Let his Kingdom come. Let his Kingdom conquer. Let his Kingdom continue. Thus *blessed be the Kingdom of this King of Zion*.

And how earnestly should we pray for these things, and desire that Christ's Kingdom may
C 2 come

come and appear; that he may be known and acknowledged.

That it may conquer by the Might, Power and Efficacy of it, on the Hearts and Lives of Men, and may subdue all the Enemies of it. And,

That it may continue, and his Throne be established; that this King may live for ever, and his Kingdom have no End.

III. I proceed, as I propounded, to consider the *Concomitants*, or remarkable Circumstances that accompanied this our Saviour's Entrance into *Jerusalem*.

(i.) Let us consider this memorable Particular, *viz.* the *Envious and Hypocritical Behaviour and Speech* of some Pharisees among the Multitude that attended Christ; and our Saviour's Answer to what they said.

We have an Account of this, *Luke 19. 39, 40.* in these Words; *Some of the Pharisees from among the Multitude said unto him, Master, rebuke thy Disciples. And he answer'd and said unto them, I tell you, if these should hold their Peace, the Stones would immediately cry out.*

It seems, among the Crowd of Admirers who attended and applauded Christ at this time, there were some who envied him, and hated him, and who should these be but the *Hypocritical Pharisees*? Those who made great Pretences to Sanctity, and Zeal for the Temple, but placed the chief of their Religion in external Ceremonies and Observances, and made this a Cloak for Maliciousness. And 'tis not to be wonder'd at, that if there was a *Judas* in our Saviour's little Family, there should be some who hated him, and envied him among the great Multitude that did then attend him. It is to be fear'd, that among those who cry'd *Hosannah* before him, there were many that join'd in this to comply with others, and do as they did, not knowing why or wherefore, and who were destitute of the real Respect to him, that

that others had and then shewed. *These*, however, are not taken Notice of ; but the *Pharisees* are noted, and what they said to Christ, with his Answer to them, ought to be consider'd.

1. Then let us take Notice of *what they said to our Blessed Saviour* ; and we read they said to him, *Master, rebuke thy Disciples*— And this I called an *Envious* and *Hypocritical* Speech and Behaviour.

It was *Envious* ; for they *envy'd* Christ that Honour which was done to him by the Multitude. *These Pharisees* with the *Scribes*, were the most implacable Enemies of Christ, as appears from many Parts of our Saviour's History. They did all they could to hinder the Efficacy of his *Preaching* and *Miracles*, and endeavour'd to *prejudice* the People against him. And no doubt it was a Vexation to them to see him at this time thus honour'd ; and their *enraged Minds* were filled with *Envy* ; they would have had Christ to have *rebuked his Disciples*, and 'tis the Temper of such to do all they can to hinder the Disciples of Christ from praising and worshipping of him. *St. Paul*, before his Conversion, was a *Pharisee*, and as he saith himself, *he did many Things against Jesus, and shut up the Saints in Prison, and gave Consent to their Death, and compelled some to blaspheme, and was exceedingly mad against them, Acts 26. 9, 10, 11.*

And then their Speech and Behaviour was evidently *Hypocritical* also. 'Twas *Hypocrisy* in them to call him *Master* ; and yet so they did, when they would hardly call themselves *Disciples*, at least would not do as his Disciples *did*, and ought to do ; but would have them blamed and rebuked. If we call Christ Lord and Master, we say well, for so he is, provided we *speak as we mean*, and do as he saith. But 'tis vile *Hypocrisy* to call him Master, and not carry it as becomes his Servants and Disciples. Nor shall those who thus say, *Lord, Lord, enter into the Kingdom of Heaven.*

But

But their Hypocrisy lay yet more *deep*, tho' it may be easily discerned ; for they seem to insinuate as if it was not fit his Disciples should use such Acclamations, because it might look like *Ostentation in him*, who profess'd himself the great Example of Humility, to admit of it, or that it might be *dangerous*, and give *Umbrage* to their Superiors, and afford them a Handle against him. If either of these things were the specious Pretences of this Desire, that our Lord would rebuke his Disciples, it was evidently *Hypocritical*, for as much as tho' they might pretend to have a Value for Humility, they were evidently proud in their *vain Conceits* of themselves, and *despising* others ; in affecting uppermost Seats in Civil or Religious Societies, and doing outward Actions of Religion or Devotion, with great *Ostentation*, that they might be seen of Men ; and so far were they from loving Christ, and therefore from fearing a Handle might be given to his Enemies which they might improve to his Disadvantage, that they themselves, as hath been noted, were some of the most implacable Enemies he had. Let us look to our selves. How may *Hypocritical Ends* and *Actions* be colour'd over with *fair Shews* and *Pretences* ? And how often may things that look well proceed from *base Principles* ? Let us now consider,

2. *The Answer that our Saviour gave to these Pharisees, and what they said, in these Words ; I tell you, if these should hold their peace, the Stones would immediately cry out.* Thus he rebuked them, instead of rebuking his Disciples, and let us observe how *mild* and how *just* his Rebuke to them was.

His Rebuke was *mild* ; I tell you, or *say unto you, if these should hold their peace* : He might have rebuked them with *Thunder* ; he might have rebuked them with *Disdain* and *Anger*. But we find no *Menaces*, no *Punishments* ; thus came the King of Zion, *meek* and *lowly* in his Temper, when surrounded with the Acclamations of his Disciples. They deserved other Treatment, and another sort of Answer

swer than what was given them, which shews how just it was, that his Disciples should do as they did; and by Consequence,

His Rebuke to these Pharisees was *very just*. There was the *highest Reason* for the Disciples doing what they did; for Christ *deserved* as his due, all the Honour they paid him, and infinitely more, and God then *excited* them to do as they did, and this was *necessary* to fulfil a Prophecy concerning him; *That Jerusalem should rejoyce greatly, and Zion shout, when their King should come thus lowly riding upon an Ass, and a Colt the Fole of an Ass.* And if they who were present had failed in giving Praise and Honour to him; rather than he should not be praised, the very *Stones should cry out*; which was a proverbial Speech, like that *John the Baptist* used, when he said, *That God is able of Stones to raise up Children unto Abraham.* Some think in that Phrase of *John the Baptist*, and this of our Saviour, Reference is had to the Opinion of the *Jews* concerning the *Gentiles*, that they were a stupid and insensible People, like *Stones*, and brutish People. And so the meaning of our Saviour to be this, *That if the Inhabitants of Judea would not praise him, he would have a People to praise him from among the Gentiles.* Perhaps the meaning is no more than this, *That if Christ's Followers had held their Peace, he could and would have found a yet more unlikely way for the proclaiming his Glory.* Tho' as one observeth in this place, In effect this was literally fulfill'd, *When upon Mens reviling Christ upon the Cross, instead of praising him, and his own Disciples sinking into profound Silence, the Earth did quake, and the Rocks rent.*

(2.) Let us consider this remarkable Particular, *That our Saviour wept over Jerusalem, and lamented their present Sin and Misery, and their future Ruin and Destruction.*

This Particular is related only by the Evangelist, *St. Luke*, Ch. 19. 41, 42, 43, 44. In these Words, *When he was come near to Jerusalem, he beheld the City,*

ty, and wept over it, saying, *If thou hadst known, even thou, at least in this thy Day, the things that belong to thy Peace; but now they are hid from thine Eyes. For the Days shall come upon thee, that thine Enemies shall cast a Trench about thee, and compass thee round on every side, and shall lay thee even with the Ground, and thy Children within thee, and they shall not leave in thee one Stone upon another, because thou knewest not the time of thy Visitation.*

Let us consider this remarkable Occurrence, that our *Blessed Saviour* should weep, when all about him were rejoicing; so little was he affected with the outward *Honour and Respect* that was paid to him, tho' doubtless he was pleas'd with the *Love and Affection* his sincere Disciples shew'd at that time. We never read that he *once laughed*, but that he *often wept*, he was a *Man of Sorrows*, and acquainted with Grief; and in as much as he wept at this time, when he shew'd so much *Humility and Condescension* in the midst of the Honour paid him, he doth also discern the greatest *Tenderness* of the Soul, such as is worthy of the most noble and generous Natures.

And as to this Particular, we might consider *where* our Saviour was at this time, *viz. near the City Jerusalem*, probably at the Descent of the *Mount of Olives*, and had a full View of the whole City. And then we may consider what excited his Sorrow, and drew Tears from his Eyes, and that was the *Sight of Jerusalem*; for *when he beheld the City, he wept over it*. This may seem strange, if we consider the Praises given of this City in Scripture, and of *Mount Zion*, on which 'twas built, that 'twas *beautiful for Situation, and the Joy of the whole Earth*; yet upon the Sight of this City Christ wept, and he wept over it, he wept on the Account of it.

And here it is worthy our more diligent Enquiry, and is capable of Improvement, to consider what was the Cause of this Sorrow and Weeping of our Saviour, at the Sight of Jerusalem.

And

And it was not for his own sake; but it was for the sake of this City, and the Inhabitants of it. He afterwards bid the Women that follow'd him to the Cross weeping and lamenting him, not to weep for him, but for themselves, and for their Children. And this he had taught them by his own Example before. For as I said, he did not weep at the sight of Jerusalem, because of what he was to suffer there, tho' he knew before-hand what he was to endure, and had told his Disciples that he was going to Jerusalem, where he should be betrayed and deliver'd to the chief Priests, and the Scribes, who would condemn him to Death, and deliver him to the Gentiles, to be mocked, and scourged, and crucify'd; but none of these things mov'd him, this was not the Cause why he wept. He did not weep for himself; but as he wept over Jerusalem, and at the Sight of it, so it was for them, and the Reason we may have plainly declared in his Words, viz. their present Sin and Misery, and their future Destruction and Ruin.

The Words our Saviour utter'd in this his Lamentation, are very affecting, and the manner of Speech is abrupt, as if he sob'd and sigh'd when he spake, *If thou hadst known, even thou, at least in this thy Day, the things that belong to thy Peace, &c. or thus, O that thou hadst known, even thou, &c.*

1. I say one Reason of our Saviour's weeping was for the present Sin and Misery of Jerusalem, or the Inhabitants thereof.

For their Sin, which was very great, if you consider what was contain'd in it, as may be collected from the Words of our Saviour in this his Lamentation. And as I proceed, I desire you to apply what is here spoken of the Inhabitants of Jerusalem, and the Jewish Nation, to particular Persons, so far as the Case is parallel.

1. They were ignorant of those things that belonged to their Peace, notwithstanding all the Means of Light and Knowledge they enjoy'd. By the things that belong'd to their Peace, we are to understand such

things as were conducive to their Prosperity and Welfare. For Peace generally hath this large Acceptation. Now there are things which are conducive to our Peace and Prosperity or Welfare, temporal and eternal. Necessary Means to be known and pursued in order thereto. Such is the Revelation and Promises of God on his part, and Duty and Obedience on our part. These things should be known in order to our Faith and Practice, and those especially, who have the Means of knowing, and yet are ignorant, are very culpable. And this is the Cause of Mens Ruin, that when Light is come into the World, they love Darkness rather than Light.

Little do many consider how much Ignorance there is of God and Christ, and of spiritual and heavenly things, even in a Land of Light, and how reproachful and dangerous a thing this is, not to know the things that belong to our Peace.

2. The Sin of the Inhabitants of Jerusalem was this, They neglected and abused the Means of Grace and Salvation that were afforded to them. If they were not wholly ignorant of the Things that belonged to their Peace, they were negligent and careless of them, or they wilfully rejected and abused them. Perhaps it was impossible they should be wholly ignorant and without Knowledge, but then they were prejudiced against these things. Their Hearts were harden'd, and tho' they enjoyed the Means of Grace in great Plenty; yet they rejected the Counsel of God against themselves, and put away this Salvation from them. If they had some Knowledge, it was to no good Purpose, they were not reclaimed or reformed thereby; their Wills and Affections were set against Christ and his Gospel; they were filled with so much Enmity against these things, that at last they proceeded so far, as to crucify the Lord of Life and Prince of Peace.

3. Their Sin was this, they were obstinate and obdurate, persisting in their Crimes to the very last, and therefore were miserable, and devoted to Destruction. The Means of Grace they enjoy'd, serv'd only like the

the Sun-beam to harden Clay, they would not be reformed ; and when once Sinners through Ignorance or Prejudice against God and Godliness, do proceed so far, as to *persist in their Impieties*, this is a sad Symptom of their Ruin near approaching ; then they run on headlong to Ruin, and 'twas this that made Tears gush out of the Eyes of the merciful Redeemer, to see Sinners persist in their Contempt, and grow yet worse and worse under all the Methods of his Grace.

This was their Sin. Then,

As to their Misery, that was great on a double Account.

1. Because *they had a time of Visitation, and neglected it*. There was a Time and Season which they were concern'd to have regarded and improv'd ; but this was *neglected* ; Christ had often preach'd to them, made them *Visit's in Mercy*, *spake among them*, so as *never Man spake* ; wrought such Miracles among them, as no Man ever wrought ; he made them fair Offers, *he would have gather'd them as a Hen gathereth her Chickens under her Wings, and they would not*. They did not, they would not come to him, *that they might have Life* ; and this was their Misery, as it is the Misery as well as Sin and Folly of Multitudes, that the Visitations of God's Mercy are *disregarded*. God's Word is preached to them ; God's Spirit is at work upon them, their own Consciences are startled and convinced, some good *Motions* are stirring in their Souls, and would they at such Seasons improve these *gracious Visitations*, how happy might they be ! but because these are neglected, how miserable are they, and like to remain for ever ! Are there none that read this concern'd to think on these things ? Is not this their miserable Condition ? If so, God grant they may be sensible of it, lest they are soon yet *more miserable*, as these Inhabitants of *Jerusalem* were, who,

2. Were miserable, because *the things of their Peace were hid from their Eyes* : The Day of Visitation,

tion, their Day of Grace was over. This was the Case of the Body of the *Jews*, and the leading part, they were left of God, sealed up under Unbelief, and given over to a Spirit of Slumber. Many of them indeed were converted; but the Generality were given over of God, the things of their Peace were hid, and that for ever. No more Offers of Grace were made to them, no more Workings of the Spirit upon them. And thus it is with many particular Persons. It is certain, that with some, their Day of Grace, the time of their Visitation, doth not last so long as Life lasts. Indeed we commonly say, whilst there is Life there is Hope, and this is usually true, but not always; some have sinned so greatly, and persisted therein so obstinately, that God in righteous Judgment giveth them over, and will not suffer his Spirit to strive with them any longer. And this is the worst Judgment and greatest Misery on this side Hell. For God to say such and such were joined to their Idols, wedded to their Lusts; let them alone, they are filthy, let them be filthy still. It may be the Means of Grace shall be taken from them, or they be remov'd from these, or else they shall be left to mere outward Ordinances, and find themselves no ways affected thereby.

This was the present Misery, as well as the Sin of the Inhabitants of *Jerusalem*. And who can think on this without Concern, especially when we consider what an Aggravation of this Misery it will be, when Men perceive themselves to be the Cause of it; and how great their Folly was, to neglect the fair Opportunities and Advantages that were afforded, when they shall find them lost and gone for ever.

2. Another Reason of our Saviour's weeping at this time, was the Consideration of the future Ruin and Destruction of *Jerusalem*, and the Inhabitants thereof.

This Christ foresaw, and this he foretold; hear his Words, *The Day shall come upon thee, that thine Enemies shall cast a Trench about thee, and compass thee round,*

round, and keep thee in on every side; and shall lay thee even with the Ground, and thy Children within thee; and they shall not leave in thee one Stone upon another; because thou knewest not the time of thy Visitation. In which Words, we are to take notice,

1. *Of the Certainty of this Ruin and Destruction* here mention'd; the Days shall come upon thee, and what else can be expected, if the Means of Salvation are gone, but Ruin and Destruction must follow: It is a Sign that those Persons are destin'd and mark'd out for Ruin, who are left of God to their Hardness and impenitent Hearts. Those that being often reprov'd, yet harden their Necks, must perish without Remedy. The Ruin of the Jews and their City was certain and inevitable, when Christ spake these Words, and shed those Tears, and the Event did answer what Christ had said. Observe,

2. *The Speediness of this Ruin* which was approaching. This is hinted to us in the Words of Christ. As the Days should certainly come, so they were coming on, and they were but Days, a very few Years, within 40 Years after the time Christ spake these Words, they had their Accomplishment. Every Day, yea, every Hour, the Destruction of impenitent Sinners is hastening on; *Their Damnation lingreth not, whose Sins go before-hand to Judgment*; and how sudden and surprizing will it be at last, when it overtaketh them, as the Pangs of a Woman in Travail, when it may be they cry *Peace and Safety*, and think all is and shall be well. How surprizing was the Mid-night Cry to the foolish Virgins, who were slumbering and asleep, and never knew or consider'd they had no Oil in their Vessels, till they found their Lamps were gone out, and 'twas too late to buy Oil, and in vain to ask Admittance when the Door was shut? Observe,

3. *The Cause of this their Destruction* is mention'd to be of themselves; 'twas because they knew not the Day of their Visitation. Their Ruin therefore was owing to

to themselves: O Israel, *thou hast destroyed thy self*; Sinners have none to blame but themselves, if *they are wise*, wise to hear Instruction, wise to improve the time of their Visitation, *they shall be wise for themselves*, they shall have the *Pleasure* of it, the *Comfort* of it, the *Advantage* of it; but if they are Despisers and Scorners, or will not know and improve the Day of their Visitation, *they alone shall bear it*. They shall bear the *Blame*, bear the *Shame*, bear the *Punishment* that is due. God will be clear, and will be justified, *every Mouth shall be stopped*, Sinners Blood is upon their own Heads. They had fair *Warning*, they had many *Helps* in the Day of their Visitation, but these were despised, and disregarded, and therefore their Ruin is owing to themselves. But what we shall consider yet more particularly is,

4. *How dreadful and terrible their Ruin and Destruction was*. Wrath came upon the Jews to the uttermost; they were *unchurched*, and they were *unpeopled*. They were *unchurched*, this indeed is not particularly mention'd here, but is included in what is spoken of the Destruction of their City, for the Temple was destroy'd as well as the City; and we know that those *natural Branches were cut off because of their Unbelief*; and this our Saviour had threaten'd them with, that he would *take the Kingdom from them, and let out his Vineyard to other Husbandmen*.

And 'tis a much greater Misery to be *unchurched*, than to be *unpeopled*, to have the *true Worship of God* taken away, than to have *outward Privileges* remov'd. But that which is more particularly mention'd here is,

That the *Jewish Nation should be unpeopled*. They should be no longer a Nation or People, but their *Metropolis* should be destroy'd, and Multitudes of the *Inhabitants* be destroy'd, and the rest should be Wanderers on the Earth; and so we find it was and is to this Day. The Destruction and Ruin that our Saviour here foresaw and foretold, is that which happen'd

pen'd afterwards by the *Romans*, under *Titus Vespasian* the Emperor, of which History gives us a large Account; and it was such a Calamity and Destruction as never was before, nor will be again, till the End of all things. Our Saviour here predicts in particular the Destruction of *Jerusalem*, and of the Inhabitants thereof.

1. *He predicts the Destruction of the City of Jerusalem*; and saith, the Enemy should besiege it, and should sack it, or lay it low with the Ground, and not leave one Stone upon another; and so it happen'd: The *Romans* did besiege it, and as *Josephus* relates, *Titus* run up a Wall in a very short time, which surrounded the City, and cut off all Hopes of Relief or Escape; and afterwards he sacked it, and laid it low with the Ground, ordering his Soldiers to dig up the City, and lay all waste.

2. *Our Saviour predicts the Destruction of the Inhabitants of the City, her Children within her*. And when *Jerusalem* was besieged, Multitudes of the *Jews* out of the Country, as well as those who resided in the City, were there, and were destroy'd. *Josephus* gives us almost an incredible Account of many hundred thousands of *Jews* that then perished by their own Swords, and the Swords of their Enemies, during the Siege of *Jerusalem*, and when it was taken and sack'd by the *Romans*.

And yet as dreadful as this Desolation and Destruction is, it is nothing so terrible as that of the ungodly World will be at last, when the Lord Jesus shall be revealed from Heaven, in flaming Fire to take Vengeance on them that know not God, and obey not his Gospel; who shall be punish'd with everlasting Destruction, from the Presence of the Lord, and the Glory of his Power.

IV. I am yet to consider what were the Consequences of this Procession of our Saviour into *Jerusalem*. And here I shall only mention what seems to have an immediate Relation thereto, and are as it were the

the Ends or Effects of this his Entrance, and they may be reduced to these three Heads.

His Entertainment in the City.

His Deportment in the Temple. And,

The Resentment which the Chief Priests and Scribes shew'd thereupon.

1. Let us consider *Christ's Reception and Entertainment in the City of Jerusalem*, into which he thus enter'd, as you have heard. And St. *Matthew* gives us this Account of that Matter, Chap. 21. 10, 11. *That when he was come into Jerusalem, all the City was moved, saying, Who is this? And the Multitude said, this is Jesus the Prophet of Nazareth of Galilee.*

In the general observe, there was a mighty Stir and Commotion among the Inhabitants upon this Occasion; the People were generally much affected at the Novelty of this Occurrence. It is Bishop *Hall's* Meditation upon this Commotion among the People, "That the Silence and Obscurity of Christ
" never troubles the World. He may be an Un-
" derling without any Stir; but if he do but put
" forth himself never so little to bear the least Sway
" among Men, now their Blood is up, the whole
" City is moved: Neither is it otherwise in the pri-
" vate Oeconomy of the Soul; O Saviour, whilst
" thou dost as it were hide thy self, and lie still in
" the Heart, and takest all Terms contentedly from
" us, we entertain thee with no other than a friend-
" ly Wellcome. But when thou once beginnest to
" rustle with our Corruptions, and to exercise thy
" Spiritual Power in the Subjugation of our vile
" Affections, then all is in a secret Uproar, all the
" Angles of the Heart are moved——

But to consider this Matter more particularly,

(1.) We find some in the City ask'd this Question, *Who is this?* Perhaps the Question was asked at the first Account they heard of the Multitude coming in; for it is not likely that our Saviour should be unknown to the Citizens of *Jerusalem*, among whom he had preached, and conversed publickly so long, and

and so often, and had done so many mighty Works. Others think, this Question was asked in Contempt and Ridicule, *Who is this?* that comes in so mean and strange a manner, the like to which they had never seen before. They pretend Ignorance to express their Contempt and Ridicule the better. It is sad to be ignorant of Christ, but much worse to despise and contemn him. If we are ignorant, but inquisitive after Knowledge, we may hope for good Information to our Comfort. But if we know who Christ is, and yet contemptuously ask who he is, we may expect an Answer that will confound us. However, we may note, that the most Part of the World are really ignorant of Christ, and therefore they despise him, or at least neglect him and his Grace. I remember our Saviour tells the Woman of Samaria, John 4. 10. *If thou knewest the Gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living Water.* And no sooner did he discover himself to be a Prophet, and to be the Messias, but the Woman left her Water pot, and went into the City, and saith unto the Men, *Come, see a Man that told me all things which ever I did, Is not this the Christ?*

(2.) We hear the Answer of the Multitude to this Question; they said, *This is Jesus the Prophet of Nazareth of Galilee.* Saith Bishop Hall, on this Particular, "The attending Disciples could not be to seek for an Answer; which of the Prophets have not put it into their Mouths, who is this? Ask Moses, and he shall tell you, *The Seed of the Woman that shall break the Serpent's Head.* Ask our Father Jacob, and he shall tell you, *The Shiloh of the Tribe of Judah.* Ask David, and he shall tell you, *The King of Glory.* Ask Isaiah, and he shall tell you, *Emmanuel, Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.* Ask Jeremiah, and he shall tell you, *The Righteous Branch.* Ask Daniel, and he shall tell you, *The Messiah, the Prince.* Ask John the Bap-

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tist,

“ tist, he shall tell you, *The Lamb of God*: To which I add, Ask the Prophet *Zechariah*, and he will tell thee, *O Zion, 'tis thy King, who cometh meek and lowly, riding upon an Ass, and upon a Colt, the Fole of an Ass.* But let us consider, the Answer the Disciples gave; they said, *It was Jesus the Prophet of Nazareth of Galilee*; in which Answer there was something very good and true, and also something of Mistake and Error. Thus imperfect is our Knowledge and the Acknowledgment we make of Christ. Thus imperfect in many Degrees are our Attainments here below; much of Error, and more of Ignorance is to be observ'd in the best, that should put us upon diligent Endeavours, and make us to see the Need we have of Mercy, and to admire the Divine Goodness that accepts our imperfect Services.

[1.] I say there was something *very good and true* in the Answer the Disciples gave to the Question that was asked. For he was *Jesus the Prophet*. It was *Jesus* who was coming, that was his Name, and with good Reason that Name was given him; for he *had Salvation*, and then he was a *Prophet*, as they own'd him to be, *yea more than a Prophet*.

He was a *Prophet*, so he had often prov'd himself to be, and so the People own'd him to be; he was *that great Prophet* which was to come into the World. The Prophet that *Moses* spake of, when he said, as we read, *Deut. 18. 15. The Lord thy God will raise up to thee a Prophet from the Midst of thee, of thy Brethren, like unto me, unto him shall ye hearken.* He was the Prophet that *Moses* and all the Prophets spake of, when they foretold the Coming of this *just one*. And as he was a *Prophet*, *the Prophet*, so he was *more than a Prophet*. Our Saviour said of *John the Baptist*, *Mat. 11. 9. That he was a Prophet, and more than a Prophet.* And yet he was but the Fore-runner of this great Prophet. *John* was *more than a Prophet*, that is, superior to the other Prophets; and yet, as *John* did justly acknowledge, he was much

inferior to this *Great Prophet*. Christ was *more* than a Prophet, as being a *Priest* and a *King*, as well as a Prophet, which no other Prophet ever was. He was more than a Prophet, for he was indeed the *Lord God of the Holy Prophets*. 'Twas the *Spirit of Jesus* that spake in the Prophets of old, and testified before hand of the Coming of Christ, and of his *Sufferings*, and the *Glory* that should follow, 1 Pet. 1. 11. This was very good and true, that he who was coming was *Jesus the Prophet*. But,

[2.] It was a *Mistake*, an *Error*, that he was of *Nazareth of Galilee*; for he was of *Bethlehem*, there he was born, and that shew'd his *Tribe*, and was one Proof of his being the *Messiah*, according to the Prophecies that were before of him, particularly that of the Prophet *Micah*, Chap. 5. 2. *Thou Bethlehem Ephratah, though thou be little among the Thousands of Judah, yet out of thee shall he come forth unto me, that is, to be Ruler in Israel; whose Goings forth have been of old, from everlasting.* And the Chief Priests and Scribes acknowledged this to be a Prophecy of the *Messias*, and did point out the Place of his Birth, as we find by their Answer to *Herod's Question*, *Where Christ should be born?* Matt. 2.

It was a *vulgar Error* that Christ was of *Nazareth*, because he dwelt for some time in that City, and preached there; and withal it was said of him, by his Enemies in a Way of Reproach, that he was of *Nazareth*. Perhaps the Devils, who we find, *Mark* 1. 24. call'd him *Jesus of Nazareth*, did promote this Error, the better to prejudice the People against him, who had a Notion, that *No good thing cometh out of Nazareth*, *John*. 1. 46. Nor that a Prophet did arise out of *Galilee*, *John* 7. 52. His Enemies therefore call'd him *Jesus of Nazareth*, and a *Galilean*. And it seems his Friends also fell into this Notion; yea, at last, it became so common, that he was called by this Name as much or more than any other. And we may make these Remarks, That it is an usual thing for good People to be led away

with common Error and Mistakes. And those who are willing to honour Christ may fall into some Mistakes, which if they were better inform'd they would not approve of; and when this is the Case, God will graciously accept of sincere Intentions, and honest Endeavours, and overlook these Errors and Mistakes.

And further let me observe, that 'tis a common Artifice of Satan, and the Enemies of Christ and his People, to prejudice People against Christ and his Interest, by giving wrong Names to Things and Persons. Thus Christianity, at first, was call'd a *Sect*, and a *Heresy*, and the worst Names given to the Professors of it. Thus the Papists call Protestants *Hereticks* and *Schismaticks*. These things serve only to fill the Minds of ignorant and common People with Prejudice.

For again let me observe, that good Names may be used as Terms of Reproach. As by Custom wrong Names may be given to Persons and Things, without any ill Meaning, or any Harm.

There is yet one Particular more to be taken Notice of under this Head of Christ's Entertainment in the City, which is taken Notice of by the Evangelist *John*, Chap. 12. 19. *The Pharisees said among themselves, Perceive ye how ye prevail nothing? Behold the World is gone after him.*

These *Pharisees* we observed before, would have had Christ to have rebuked his *Disciples*; so much were they vexed and filled with Indignation at the Honour done to him: and being silenced by our Saviour, now they rage and fret, and murmur among themselves. And that which enraged them was, to think, as here they are forced to own.

1. *They could prevail nothing against Christ*; they imagined a vain thing, and attempted a vain thing; when they thought and endeavour'd by Menaces or fair Speeches, to drive or draw off *Disciples* from Christ. All they did could not prevail; it did not profit, as the *Greek Word* signifies. They got no
Ground,

Ground, they got nothing by opposing Christ. For they saw and griev'd at it, that,

2. *Christ's Interest prevail'd among the People, and so against them. The World, say they, is gone after him, i. e. a vast Multitude. And to whom, indeed, should the World go, but to him that is the Saviour of the World? Some from all Quarters of Judea, it is like were among the Crowd that now attended Christ; and some from all Quarters of the World will be found among his redeemed ones at last, when he shall come to be admired in his Saints, and glorified in them that do believe.*

For so was the Vision of St. John, Rev. 7. 9. *After this I beheld, and lo, a great Multitude, which no Man could number, of all Nations and Kindreds, and People, and Tongues, stood before the Throne, and before the Lamb, clothed with white Robes, and Palms in their Hands; and cry'd with a loud Voice, saying, Salvation to our God that sitteth upon the Throne, and to the Lamb.*

2. I am next to consider our Saviour's *Department in the Temple.*

For thither he made his Procession; he went into the Temple of God, as is recorded by the Evangelists *Matthew and Mark.*

And by comparing these two Evangelists together, it seems plain that on the Day he enter'd *Jerusalem*, he only went into the Temple, and looked round about all Things there, and then retired to *Bethany* that Night, and next Morning returned to the Temple, and did and said as we shall hear. Observe then,

1. He made his *Procession immediately to the Temple, on his Arrival at Jerusalem*, in the manner you have heard, and there he looked round about upon all things. He went, I say, directly to the Temple; not to *Herod's Palaces*, nor to any House for *Feasting and Entertainment*, but to the Temple; there his Work lay, and so do that was his Meat and Drink: Thither he went immediately, and then looked round about him, and observ'd the Disorders that were to be rectified;

as a wise Physician he observed what was to be cured ; as a Reformer what was to be rectified : And here let us note, that our Lord Jesus now observeth all the *Disorder in his Church*, what is done in his Temple ; *he walketh in the midst of the Golden Candlesticks* ; and *his Eyes are as a Flame of Fire* ; *he searcheth the Heart, and trieth the Reins, and all the Churches ought to know and consider this*. He is a curious Observer of all that is in our Hearts, of our Behaviour in his Worship, and seeth all that is done under the Sun. Though he keep Silence at present, yet he is a Witness to all that is done contrary to his Will and Pleasure, to his Glory and Honour, and he will come, perhaps very soon, as a *Refiner's Fire, and like Fuller's Soap*, he will come and set all right. For though as the Evangelist tells us, after he had observed these Things, and *Even-tide was come*, he went out into *Bethany* with the Twelve, *Mark* 11. 11. Yet,

2. On the *Morrow* he returned, and went into the Temple, and applied himself to the Work of Reformation. And what was done and said by him at that time I shall consider ; because it hath so near a Connection with what you have heard ; and because his Entrance into *Jerusalem*, and into the Temple for Inspection the Day before, was in order thereto.

What was done and said by him at this time in the Temple, is thus related, if you compare the Evangelists together : *He began to cast out them that sold and bought in the Temple, and overthrew the Tables of the Money-Changers, and the Seats of them that sold Doves, and would not suffer that any Man should carry any Vessel through the Temple : And he taught, saying, Is it not, or it is written, My House is or shall be called of all Nations, the House of Prayer, but ye have made it a Den of Thieves.*

Let us consider distinctly what Christ did, and what he said, at this time.

(1.) What he did, and that was in general the Re-forming the Abuses, or Purging them out of the Temple.

ple. In the Temple he exerciseth his *Authority as a King*, for his Kingdom is *Spiritual*. Our Saviour had done the like before, at his Entrance upon his publick Ministry, the very first time he came into *Jerusalem*, after he shewed himself *openly to the People*, and manifested his *Glory*; as we find related, *John 2. 14. & seq.* It seems there was a Necessity for doing this again, which therefore he did now, this last time he came to *Jerusalem*, and when he was soon after to be crucified there.

When our Saviour purged the Temple of the Buyers and Sellers, and the Things they bought and sold the *first Time*, the Evangelist *John* taketh particular Notice, that he made a *Scourge of small Cords*, and drove them all out, and the *Sheep and Oxen*. It is *Mr. Henry's* Note on that Place, that *He never used Force to drive any into the Temple, but only to drive those out of it who prophaned it. Nay, that our Lord did not at this time make a Scourge to chastise the Offenders, his Punishments are of another Nature; but only to drive out the Cattle, he aimed no farther than at Reformation.* But neither of the Evangelists, *Matthew* nor *Mark*, who give us the Relation of his driving the Buyers and Sellers out of the Temple this *last time*, make mention of any external or coercive *Methods at all*, that he now used; he did what was done by *Virtue of his Power over the Spirits of Men*; on which Account, this is justly esteemed one of his *greatest Miracles*, especially if we consider how these Persons got their Living by this their Craft; and were not only conniv'd at, but probably were encouraged by the Chief Priests and Rulers, who shared in their unrighteous and wicked Gain, either by taking Rents for their Stalls and Shops, or by inspecting whether the Sheep and Oxen they sold were clean, or the like. There is a *Tradition*, but I know not what Credit is due to it, that at this time our Saviour's Countenance did shine in such a manner, as to astonish the Buyers and Sellers, and make them readily yield to his

Au-

Authority, but without this he had Power over their Spirits.

The particular Abuses he reformed were these :

1. *The Buying and Selling in the Temple*, or the outward Court, which was called *The Court of the Gentiles* ; this was sacred by Divine Appointment, and appropriated to other Uses, and it was a Profanation and Abuse to follow secular Employments there : Tho' it might be pretended, that the Oxen and Sheep, which were sold there being for *Sacrifices*, and the Doves for *Offerings*, all was in order to *Spirituals*, yet this was an Abuse, and contrary to the Institution, and therefore to be reformed ; for which Reason Christ purged them out.

The most of the Abuses that have crept into the Church have sprung from that which is *the Root of all Evil*, viz. *The Love of Money*, and have been manag'd by such who *make Gain their Godliness*, and make the greatest Cry for the Church, as the *Ephesians* did for the *Temple of Diana*, because thereby they got their *Living*.

2. Another Abuse of the same Nature, tho' something different, was *the Exchanging of Money in the Temple* ; that is, some were there to pay Money perhaps upon *Bills of Exchange* they brought out of the Country, or rather to supply the People with the *Half Shekel* they were to pay for their yearly Poll or *Redemption Money*. To reform this, Christ overturn'd their *Tables*, and threw their *Money on the Ground* in Anger and Contempt. And,

3. There was another Abuse, which he would not suffer, viz. *The carrying of Vessels through the Temple*. These Vessels, it may be, were filled with Goods and Wares ; and from Idleness many might carry Burdens through the Courts of the Temple, that being the nearest Way, and so save their Labour. This was an Abuse of an inferior sort, yet it was an Abuse, and so to be reformed. As Covetousness so Idleness is a great Sin, and perhaps some might

might make an Advantage, and gratify their Covetousness, by indulging the Idleness of others.

Thus we see what Christ did. If we consider,

2. *What Christ said*, we may observe in general he justified his Actions, and gave a good Reason for what he did, to the Silencing, if not Conviction, of all that heard his Words.

His Words were these, *It is written, or is it not written? my House is, or shall be called of all Nations, a House of Prayer; but ye have made it a Den of Thieves.* Where observe,

1. Christ justifieth himself from Scripture, *It is written.* And he produceth a Scripture Prophecy from *Isa. 56. 7.* and a Scripture Reproof from *Jer. 7. 31.* And if we have the Word of God to justify us in reforming Abuses that will bear us out, and that is our Rule as well as our Warrant.

2. He justifieth himself from the End of the erecting and appointing the Temple, which they had perverted. The Temple was for Worship, not for Merchandize; for spiritual, not for secular Purposes, for Prayer; 'twas a House of Prayer for all Nations, so it was called, and so it was in Reality, for in Scripture things are called as they really are.

If any from hence do think that Places of Worship under the Gospel, are holy in the same Sense that the Temple was, they may be in Danger of running into Superstition: For in Gospel-times no Places are separated by Divine Command as the Temple was. Moreover, the Temple was not only a Place of Worship, but a Medium of Worship; and Prayers made there had a peculiar Promise to be accepted: And the Temple as well as the Services of it was a Type of Christ. Our Places for Worship in Gospel-times, are rather like the Jewish Synagogues than their Temple; yet it is a fitting thing that Christians should have decent Places for Worship, and where it can be, it is best that they be set apart, and appropriated to that Use only.

There is a greater Corruption in the Christian Churches than abusing *Places* for Worship to common Uses, and that is, the prostituting of the most sacred *Ordinances* of Worship to *vile* and *worldly* Designs, and Ends.

3. Christ justifies himself, by *reproving them, whom he drove out for their Injustice, as a Den of Thieves*, plainly intimating they were guilty of *unjust Gains*. Perhaps they bought and sold after such a manner, as would have been *unjust* in any other Place, and rather *robbing* than *trading*; however, it was unjust in them, *who let out part of the Temple to hire*; and in them *who gave hire*; for they, at least, were consenting; and so Partakers in the Sin. God had made ample Provision for his Priests who liv'd in the Temple, and were to live *on the Altar*; and 'twas unjust in them to make Gains of the *Ground*, or to squeeze Money out of the People. Once more;

4. Christ justifies himself this way. *It was his House, and therefore he had Authority to do as he did, and to reform Abuses therein.*

When he purged the Temple the first time, the Evangelist John tells us he said, *Make not my Father's House an House of Merchandize*. What he then called *his Father's House*, he now calls *his own House*, and the Sense is much the same, *For he was faithful as a Son over his own House*, Heb. 3. 5, 6. He was concerned for the Honour of his Father, and had a Right to shew his own Authority, and so had a good Reason for what he did.

And his Reasons were such, as all his Enemies were not able to gainsay or contradict.

It might also be insisted on under this Head of *Christ's Deportment in the Temple*, after he enter'd into *Jerusalem*, in the manner you have heard; *That he taught the People daily in the Temple, and they were attentive to hear him, and astonished at his Doctrine; he also cured the Blind and the Lame that came to him in the Temple*. But it was his constant Business and Delight thus to do good. I shall not therefore dwell

on these things; but proceed to consider as I proposed.

3. *The Resentment which the chief Priests and Scribes shew'd upon this Deportment of our blessed Saviour; and we are told it was this, They sought how they might destroy him, but they feared him, and could not find what they might do. And when they saw the wonderful things that Christ did, and the Children crying in the Temple, saying, Hosannah to the Son of David, they were sore displeased, and said unto him, Hearest thou what these say? and Jesus saith unto them, yea, Have you never read, out of the Mouth of Babies and Sucklings thou hast perfected Praise. Let us here observe,*

1. How these Persons are enraged at Christ, and seek to kill him, but as yet in vain; for they feared him, and could not find what to do.

Their Rage and Enmity against Christ was now arrived to its height, they hated to be reformed, and therefore hated the Reformer, and were bent upon his Destruction, which yet they could not accomplish till his time was come. God laid a Restraint upon them; they were under a double Restraint, want of Courage, and want of Counsel.

They wanted Courage, and wicked Men are the basest of Cowards; they hated Christ, yet they feared him. And when God pleaseth, he can strike an Awe and Terror into the Minds of Sinners, who are resolved upon the most desperate Attempts; their Hands shall be bound up, and their Hearts shall fail them.

They wanted Counsel too. For tho' they sought how they might destroy him; yet saith the Text, *They could not find what they might do.* They were at a great Loss, and confused in their Counsels; some, it may be, proposed one way, some another, but all in vain; they observ'd the People attentive to hear him, and ready to defend him, and oppose them that should offer Violence to him; and therefore as they feared him, they feared the People too, and were at

a loss what to do ; till at last, the Devil helped them out of this Difficulty tho' to *their* Ruin, and the Destruction of *his* Kingdom, by filling the Heart of *Judas*, and sending him to these Enemies of Christ, to offer himself as one ready and willing to betray him into their Hands.

2. Being *so*rely displeased with him, they quarrel with him, but were silenced and confounded. They were, I say, *so*re displeased with him, and quarrel with him ; and the Occasion they laid hold on for this Quarrel, was this in particular, *They saw the little Children crying in the Temple, saying, Hosannah to the Son of David*, this sorely displeased them, and in a quarrelsome way they ask, *Hearst thou what these say ?*

These Children perhaps were playing in the Temple, and what Wonder? when others were trading there ; they had heard 'tis likely the Peoples Acclamations in Praise of our blessed Lord, and they learned to imitate, as Children are apt to learn both Good and Evil, from the Example of those that are grown up. Some Children learn to praise and bless God from the good Examples of their Parents ; and I am afraid among us, there are more who learn to blaspheme God, and curse their Neighbours. This did exceedingly nettle and displease the chief Priests, they quarrel at it, and thought, it may be, Christ took no notice of it, or would not allow of it. But,

Observe how Christ silenced and confounded these chief Priests, and Scribes ; he owns *he* heard what the Children said, and *he* allowed of it, he accepted of the Praises of these little ones, and silenced his Enemies, by quoting a Verse from the 8th Psalm, which was then fulfilled, or at least might be well accommodated to what had happen'd : *Out of the Mouths of Babes and Sucklings thou hast perfected Praise ;* or as it is in the Psalms, *ordained Strength,* And the Sense is much the same ; for God perfects his Praise, when by his Strength he brings to pass great Things by mean Instruments. And let us take notice

notice that it seems to have a peculiar Tendency to the Honour of God, when *little Children* are taught to celebrate his Praises. And that as for other Reasons, so in particular, because if they were taught to praise God *whilst Children*, we may hope they will do so when they are grown up; and that when they have Childeen, *they will teach them* to do so too; and thus one Generation to another shall praise God, and declare his mighty Acts. And further let me observe, that in a Figurative Sense, all the Disciples of Christ, who praise him, are *Babes*, as he himself hath taught us; as we read, *Luke 10. 21. He rejoiced in Spirit, and said, I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these things from the Wise and Prudent, and hast revealed them unto Babes, even so Father, for so it seemed good in thy sight.*

Upon the whole, we see how exactly all things written of Christ had their Accomplishment, even as to such a particular as this, *his riding into Jerusalem upon an Ass, and a Colt the Foal of an Ass.* Nor would he go out of the World till he had said concerning all that was given him to do, *It is finished.* And therefore we conclude, that whatever Scripture Prophecies are yet unfulfill'd, shall have their Accomplishment in due time; some of which at present are more obscure; where he who came once lowly sitting upon an Ass, is represented lofty as a Conqueror on his white Horse, *Revel. 19. 11—17. I saw Heaven opened, and behold a white Horse, and he that sat upon him was called faithful and true, and in Righteousness he doth judge and make War. His Eyes were as a Flame of Fire, and on his Head were many Crowns, and he had a Name written, that no Man knew but he himself: and he was clothed with a Vesture dipt in Blood, and his Name is called the Word of God: And the Armies which were in Heaven followed him upon white Horses, clothed in fine Linnen white and clean, and out of his Mouth goeth a sharp Sword, that with it he should smite the Nations,*

ons, and he shall rule them with a Rod of Iron, and he treadeth the Wine-press of the Fierceness and Wrath of Almighty God; and he hath on his Vesture and on his Thigh, a Name written, KING OF KINGS, AND LORD OF LORDS. Others Prophecies are more plain, especially those that assure us of the coming of this KING to Judgment, When he shall sit upon the Throne of his Glory, and before him shall be gather'd all Nations. As the same Prophet saith again, Rev. 20. 11—13. I saw a great white Throne, and him that sat on it, from whose Face the Earth and the Heaven fled away, and there was found no Place for them. And I saw the Dead small and great stand before God, and the Books were opened; and another Book was open'd, which is the Book of Life, and the Dead were judged out of those things which were written in the Books, according to their Works. And the Sea gave up the Dead, which were in it, and Death and Hell delivered up the Dead which were in them; and they were judged every Man according to their Works. Or as the Apostle expresseth it, 2 Thes. 1. 7—10. The Lord Jesus shall be revealed from Heaven, with his mighty Angels, in flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting Destruction, from the Presence of the Lord, and from the Glory of his Power; when he shall come to be glorified in his Saints, and to be admir'd in all them that believe, in that Day.



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